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DIE ANMUT DES FRAUENLEIBES. Von DR. FRIEDRICH S. KRAUSS. Mit nahezu 300 abbildungen nach Original-photographien. Leipzig, A. Schumann's Verlag, 1904. Pp. 304.

This is a worthy companion volume to the author's "Streifzüge im Reiche der Frauenschönheit" previously noticed in this Journal. The fourteen sections or chapters of the book treat the following topics: The skin of beautiful women as the seat of charm and loveliness. The eyes, the look, the eyelashes, the eyebrows. The hair of the head. The head and the forehead. The cheeks and the chin. The ears and the nose. The mouth, the lips and the teeth. The greeting and the kiss of women. The neck and the nape. The arm and the hand. The breast and the bosom. The foot and the calf. Headdress and ornament. Women's means of beautifying themselves.

The text is pleasing and instructive, the illustrations are artistic, and together they make a book profitable to the man of science and the layman as well.

'ΑΝΘΡΩΠΟΦΥΤΕΙΑ. Jahrbuch für Folkloristische Erhebungen und Forschungen zur Entwicklungsgeschichte der Geschlechtlichen Moral. Herausgegeben von Dr. F. A. KRAUSS, unter redaktioneller Mitwirkung von Professor Thomas Achelis, u. a. Leipzig, 1903. Pp.

In this volume Dr. Krauss, who, in the numerous issues of ΚΡΥΠΤΑΔΙΑ, has contributed much to our knowledge of folk-thought and folk-action in sexual life among the southern Slavs, publishes a great variety of data (proverbial sayings, legends, stories, imaginative tales, and popular descriptions of and comments upon the topics concerned) relating to all aspects of the very active sexual life of the same people. Nowhere else can the psychologist and the folklorist find a mass of material ready for study, whose genuineness is guaranteed by a man of science, linguistically and anthropologically equipped for the task of making it accessible. The author has no pornographic motive, but desires to contribute to the elucidation of the folk-side of the great human problem of sexual morality and the evolution of ideas and customs relating thereto. Besides the main section, the book contains some notes on "Erotic Tattooing" (illustrated), pages 507-513; and on "Prostitution of To-Day," pages 514-517,—here the vogue of prostitution of Magyar women in the Balkan peninsula, etc., is pointed out. Some book reviews close the volume.

In the editing of this Annual Dr. Krauss is to have the coöperation of Professor Achelis (Bremen), Dr. Bloch (Berlin), Dr. Boas (New York), Dr. Hermann (Budapest), Dr. Obst (Leipzig), Dr. Pitré (Palermo), Dr. Robinsohn (Vienna). The general introduction (pages 7-21) is by Dr. Krauss.

ED. HAHN. DAS ALTER DER WIRTSCHAFTLICHEN KULTUR DER MENSCHHEIT. Ein Rückblick und ein Ausblick. Heidelberg, Carl Winter's Universitätsbuchhandlung, 1905. Pp. xvi, 256.

This summary of the author's theories and ideas about the origin and

development of the economic culture of mankind is dedicated to Ferdinand von Richthofen. The author is already well known by his books on "Domestic Animals" and "Cultivated Plants," and his discussion of "Demeter und Baubo." The topics treated in the present volume are: The age of human culture. The first beginnings of mankind and the principle of evolution. Origin of hoe-cultivation. Hoe-cultivation, the work of women; agriculture the work of men. Forms, stages, and transitions of hoe-cultivation. Horticulture. Conclusions for the age and origin of our culture. The age of hoe-cultivation. Culture-achievements of the stone age. The hoe-cultivation culture of Peru (Peru as the ideal of the social state). Shepherds. Origin of agriculture and its individual elements (the invention of the wagon, cattle in agriculture). Babylon. Egypt. China. India. Conclusions. Among the points emphasized by the author are these: Primitive man was not merely a hunter or solely a vegetarian,—neither his relations nor his mentality are so simple as has been thought. Hoe-cultivation is due to woman, agriculture to man, but to-day the man guides the plow and sows the seed while the woman tends to household duties. The oldest sub-form of agriculture is agriculture with artificial irrigation. Modern agriculture embodying the use of the plow and of the cow as draught and milch animal, the cultivation of grain in particular, etc., is an economic form *per se*, different from the "hoe-cultivation" of primitive people, and has been inherited by the civilized races from the ancient Babylonians. The wagon (and wheel), first "invented" for religious purposes, preceded the plow. The domestication of cattle arose also from religious grounds.

It is evident that Hahn, who attributes so much to the "ancient Babylonians," is under the influence of the *mirage oriental* and does not take just account of the constantly accumulating mass of evidence that the beginnings and often the complete development of certain institutions and arts of the primitive Europeans and their successors occurred on the soil of that continent and not in Mesopotamia, which itself shows many secondary phenomena. Asia Minor can no longer be regarded as the mother of prehistoric Europe. The theory of a "religious" origin of the wagon and of the domestication of animals is not by any means proved. The author, while ingenious in some of his suggestions and explanations, has not kept up with, or will not see, the trend of the latest archæological studies, which, to vary the old saw, are bringing us *semper aliquid novi ex Europa*. A rather needless polemic against socialism is included and terminates the volume.

École Pratique des Hautes Études. Section des Sciences Religieuses.

L'ORIGINE DES POUVOIRS MAGIQUES DANS LES SOCIÉTÉS AUSTRALIENNES
PAR M. MAUSS, Maître de conférences, pour l'histoire des religions des peuples non civilisés, avec un rapport sommaire sur les conférences de l'exercice 1903-1904 et le programme des conférences pour l'exercice 1904-1905. Paris: Imprimerie Nationale, MDCCCCIV. Pp. 86.

The "analytical and critical ethnographic study" of Professor Mauss on